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tained or Foreordained
Violent Persecution of
Protestants*

DECEMBER, 1950

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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Message OF THE Month



Holy Year Hope



MULTITUDES of faithful Roman Catholics travelled to Rome during the Holy Year of 1950 to gain an indulgence for their souls. Many more will avail themselves of the opportunity of gaining the indulgence in their own land during the coming year of 1951. But after performing all the prescribed conditions, they may still be in their sins.

Roman Catholicism with all its intricate conditions and labyrinthine practices does not offer complete pardon for all sin. There is still the punishment from sin, which, according to Roman Catholic teaching, must also be expiated for, and which can only in whole or in part be remitted upon indulgences granted by the Pope.

But in the true teaching of Christ there are no indulgences, no partial remission of sin. It gives complete and full pardon for all sin, both the guilt and the punishment. True Protestantism rests, not upon the promises of a Pope, but of Christ, who said:

*"I will forgive their iniquity and I will remember their sin no more."
"Behold, now is the accepted time, now is the day of salvation."*

Time and place, together with other man-made conditions, are obstacles placed in the way of grace by religious systems like Roman Catholicism. When God, however, acts toward the sinner, pardon is direct, instant and complete: *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith unto this grace wherein we stand, and rejoice in the hope of the glory of God."*

The true Holy Year hope, for Roman Catholics and Protestants alike, is the hope of the glory of God. *"Happy is the man,"* says the Psalmist, *"whose hope is in the Lord his God."*

'Twas not just the son of Mary who crossed the horizon nineteen hundred years ago, whose sacrifice was incomplete and left to human men the task of satisfying the requirements of God; 'twas Christ, the Saviour of men, who cried with a loud voice "It is finished;" 'twas the Christ, who in you, is the hope of glory.

For This Was He Born



BUT THOU, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; * * * And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. * * *

And there were in the same country shepherds abiding in the field, * * * and the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. * * * For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. * * *

And Jesus increased in wisdom and stature.

(Micah 5:2, Lk. 2:4-7, 8a, 10, 11; Isa. 9:6; Lk. 2:52)

FOR HE shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. * * *

And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill him. * * *

He went as he was wont, to the Mount of Olives; and his disciples also followed him. * * * Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull. Where they crucified him, and two others with him, on either side one, and Jesus in the midst. * * *



And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

(Isa. 53:2-5; Matt. 17:22, 23a; Lk. 22:39; Jn. 19:16b-18; 8:14-15)

THEN TOOK they the body of Jesus, and wound it in linen clothes with the spices.*** Now in the place where he was crucified there was a garden; and in the garden a new sepulchre *** There laid they Jesus.***



In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said.***

For as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth.

(Jn. 19:40a, 41a, 42a; Matt. 28:1-6a; Matt. 12:40)

AND MANY other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.***

He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.*** I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.***



And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

(Jn. 20:30, 31; Acts 1:3; Jn. 14:2b-4; Lk. 24:50, 51)

AND WHILE they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*** Even so, come, Lord Jesus.

And what I say unto you I say unto all, Watch.

(Acts 1:10, 11; Rev. 22:20; Mark 13:37)

The Assumption of Mary Now Dogma

LAST NOVEMBER 1, Protestants in Rome were actively reasserting their faith in the pre-eminence of Christ as the complete Saviour of the world by holding special services as a protest against the unscriptural declaration of Pope Pius of the bodily assumption of Mary. But much more widely publicized was the papal pronouncement:

"We pronounce, declare and define to be a dogma revealed by God that the Immaculate Mother of God, Mary, ever virgin, when the course of her life on earth was finished was taken up body and soul into heaven."

The pope thus spoken, *ex cathedra*, as supreme pastor of the church and teacher of Roman Catholic doctrine, 400,000,000 members of the Roman Catholic Church must now believe it explicitly and without mental reservation — otherwise incur excommunication as a heretic.

The pope proclaimed the dogma from a white silk throne placed in front of the main door leading into St. Peter's Basilica. He wore, according to eye witness Camille Cianfarra in the N.Y. *Times* of last November 2, "a mitre of white damask and cope embroidered with gold over his falda, a pontifical vestment of white wool. Cardinals in their scarlet robes and white capes sat at either side of the throne on benches covered with rare draperies." Behind them shone the jewel-studded mitres of the Eastern Patriarchs.

As soon as the pope reached the throne, climaxing a long procession, all the cardinals, including Cardinal Spellman of New York, performed their "obedience." One by one they kissed the pope's ring and bowed in recognition of his authority as supreme head. Secretary of the Sacred Congregation for Eastern Churches, Cardinal Tisserant of France, asked the Pope in Latin to proceed with the definition of the dogma. After a prayer for divine guidance, the pope proceeded with the papal bull *Munificentissimus Deus* ("Most Magnificent God") on the dogma of the assumption. The ceremony, picked up by a solid silver microphone, the gift of the Italian Catholic Action organization, was broadcast and televised.

Statistics made public by Roman Catholic authorities indicate that 3,800,446 Roman Catholic laymen throughout the world have signed petitions during the last century in favor of the dogma. Spain rates first, Italy second, Canada third and the United States ninth. No petitions were received from Siberia, Thailand, Latvia, Estonia and Sweden. Only 3 percent of the 2000 Bishops queried about the proclamation of the dogma were opposed, the N.Y. *Times* of last November 2 reported. These felt the proclamation might "adversely affect cooperation between Catholics and Protestants to combat the danger to religion represented by Communism."



—Wide World Photo

Pope Plus XII Reads Decision at Semi-Private Consistory

But what about his policy makers?

JESUITS OPPOSE NEW DOGMA

Conspicuously absent from reports of the declaration of the dogma was the story that the papal declaration last Nov. 1, as a dogma of Roman Catholic faith, the bodily Assumption of Mary, has rekindled old fires of disagreement between the Jesuits and other Roman Catholic religious orders. According to high Vatican quarters reported by George Weller in the *St. Louis Post Dispatch* of last September 15, the Jesuits have done their utmost for the past five years to block this doctrine from becoming a dogma. They are said to have argued: "To claim the corporeal ascension of the Virgin Mary as a dogma will only fly unnecessarily

in the face of modernists inside the Church. Until now they have had their free choice—on the scant evidence obtainable—to decide whether it is legend or fact that Mary ascended into heaven.

"In making the virgin birth dogma and the immaculate conception doctrine, we have gone far enough in affirming the special sanctity of Mary. To freeze her farther in dogma will only alienate Protestant churches, particularly the Church of England, unnecessarily. It will make difficult the union of western Christianity."

The three orders—the Franciscans, Dominicans, and Benedictines—sup-

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porting the change, used their persuasions to win the Pope over to proclaiming the dogma on the following basis, reports Mr. Weller:

"We are passing through a period of atheism and materialism, like the middle of the nineteenth century. The thing to do at such times is to assert authority, not to temporize. Our best example is Pope Pius IX who in 1854 boldly asserted the bull *Ineffabilis Deus*, that Mary was born without the otherwise universal stain of original sin."

CONTRAST IN RESEARCH

The report continued that observers at the Vatican are amazed at the contrast between the meticulous research on the tomb of St. Peter—all scholarship and careful digging—and the relatively sketchy treatment of the far more important universal dogma of Mary's supposed assumption.

There is no doubt that Mary lived, but where she was buried is still uncertain. Proof—ocular testimonial—of her ascension is completely lacking, even in Roman Catholic tradition. A place in Jerusalem became known as her tomb only five centuries after her death. St. John of Damascus, according to St. Jevernal, asserted in 451 that the Apostles were at her bedside when she died, and that later the tomb was empty. The present theory of her Assumption is that she was translated into heaven before the astounded Apostles, and that she threw her sash to the 'doubting' Thomas.

The scrupulous scholarship, however, which makes the Pope speak of St. Peter's tomb but never of his "bones," is absent, according to the re-

port, in the discussion of the Assumption. In its place, after a plebiscite, is explicit belief transformed into unsailable dogma — but without fresh proof of its authenticity.

NEW DOGMA—NEW HERESY

Now the defeated Jesuits and Roman Catholics everywhere must accept, under pain of eternal damnation, on the same basis of the Virgin Birth of Christ and Papal Infallibility, that Mary's body did not corrupt in the grave; that it went bodily into heaven after death. Lack of such belief is supposedly so grievous that God in justice can not accept the doubter into heaven.

But everyone is supposed to forget the heated five-year controversy, and the many connivings of the rival orders to get their arguments accepted by the Pope. The oft-forgotten theologians of the Holy office in Rome are hoping that they will not have to spend the next hundred years "explaining" the assumption. Their energies have been greatly occupied keeping the other corners of recent pronouncements from confusion: The Immaculate Conception of Mary in 1854 and Papal Infallibility in 1870.

Such controversy has been denied by a Jesuit spokesman, but it still remains logical to those knowing the inter-workings and history of the Roman Catholic Church.

In the next issue of our Magazine we will show what this proclamation means to Protestants, and will cite from Roman Catholic official sources that the Assumption cannot be proved from the Bible nor from contemporary historical witnesses.

The 'Power' of Mary

THE EXALTED position which the Virgin Mary holds in the teachings and practices of the Roman Catholic Church ("Co-Redeemer of the human race" and "Mediatrice of all graces") is explained as follows by Scheeben, noted Roman Catholic theologian:

"The community of power and activity between Christ and Mary is so close and all-embracing that nowhere on earth can a perfect likeness of it be found in the cooperation of any two persons. It can be understood and valued aright only by the supernatural prototype which it has in the community of action between the Holy Ghost and the Logos, between the humanity and the divinity of Christ, as well as between the wonderful community of life between Christ and Mary before His birth. In the natural order, the cooperation and mutual influence on each other of head and heart provide the only fitting analogue. Or rather, the dynamic and mutual relation of acting and suffering existing between the head and the heart, finds here its most perfect realization in the dynamic relation of both persons."

NEW DOCTRINE INSCRIBED ON SHEEP-SKIN PARCHMENT

THE SKINS of six sheep supplied the parchment for the papal bull on which is inscribed the doctrine of the Assumption.

The document, on twenty-six sheets of parchment, each fifteen by twenty inches, contains about 6,000 words. It is written in Latin, the official language of the Church, in fine handwriting and "illuminated" with artistic miniatures, the work of Russian Prince Zupanov, a member of the Orthodox Church, who is regarded as an expert in that field.

Five months were needed to compile and prepare the document under the direction of the Apostolic Chancellery.

It is contained in a blue leather envelope bearing the seal of Pius XII, a dove holding an olive sprig in its beak. The cover contains a dedication of the Daughters of Mary Associations, which financed the document. After it is signed by the Pope, and other church authorities, it will be placed in the Vatican's secret archives.

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Federal-Subsidized Roman Catholic Proselyting

THERE IS MUCH controversy in Protestant circles about the extent which complete separation of church and state is involved in financial aid to denominational hospitals. This has been brought about by Federal and state grants, as provided by the Hill-Burton Act, now known as "The Hospital Survey and Construction Amendments of 1949," to church-controlled hospitals.

The features of the Act provide the sum of \$150,000,000 for the construction of public and other 'non-profit' hospitals for six years, beginning in 1949. "The term 'non-profit hospital' indicates any hospital which is owned and operated by one or more non-profit corporations or associations, no part of the net earnings of which inures, or may lawfully inure, to the benefit of any private shareholder or individual," according to Public Law 380, 81st Congress, Chapter 722, p. 4. Such grants will be given provided certain tactical requirements are met, including the provision that hospital facilities be available to all without discrimination on account of race, creed or color, or ability to pay therefor.

The Baptists and Methodists of Mississippi have refused state aid for their hospitals. The Lutheran hospital at Vicksburg, Miss., on the other hand, has accepted a federal grant of \$1,500,000 for the erection of a new

175-bed unit, said to be the only authorized hospital in the state for spastic cases.

At a special meeting of the Southern Baptist North Carolina Convention a vote of about 2,900 to 100 was taken to instruct the trustees of its denominational hospital at Winston-Salem not to accept the nearly \$700,000 in government funds which were to have built an addition to the institution. Just seven days later, Methodist Duke University, also in North Carolina, announced that it would accept federal and state funds to help build a million dollar nurses' home for its hospital. About \$440,000 will come under the terms of the Hill-Burton Act.

All branches of Protestantism will soon have to decide the issue. The cost of maintaining first-class institutions is becoming staggering, and the terms of government aid are generous, leaving the institutional policies substantially in the hands of the sponsoring denomination. The choice before Protestantism is a) accept government aid, b) reduce number and/or quality of philanthropic services, or c) increase quotas for such institutions. To date the Southern Baptists have chosen the latter method.

As to be expected, the Roman Catholic Church willingly seeks and accepts all aid for its charitable institu-

tions. Six-sevenths of the \$43 million thus far allocated to denominations under the Hill-Burton act has gone to various Roman Catholic institutions.

According to qualified Washington, D. C., Constitutional lawyers, Hilton Jackson and Wade Hampton, "It is an undeniable fact that a hospital, owned, controlled, and operated by a sectarian organization, is a religious activity, which the Supreme Court clearly says cannot be supported by tax funds."

They cite the recent U. S. Supreme Court decision in the cases of *Emerson vs. Board of Education* and *McCullum vs. Board of Education*, where the decisions were as follows:

"No tax in any amount, large or small, can be levied to support any religious activities or institutions; whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal government can, openly or secretly, participate in the affairs of any religious organizations or groups, and vice versa."

"We are of the opinion," the lawyers added, "that the use of tax funds by a state or by the Federal Government in aid or support of hospitals, owned, controlled and operated by religious organizations, will hold use to be in violation of the First Amendment to the Constitution."

A Roman Catholic-controlled hospital is not just an institution of healing and caring for the physical body. It is a center of propagandizing and proselytizing. Paul Blanshard reports in his recent book, "American Freedom and

Catholic Power," that Roman Catholic "bishops regard the building of Roman Catholic hospitals as next in importance to the building of churches and schools, not only because of the general social value of hospitals, but also because they serve a useful purpose in winning and holding Church members." In 1948, there were 1,049 Catholic hospitals in the United States controlled by the Catholic hierarchy. These hospitals operate entirely under the Roman Catholic medical code and treat about 4,150,000 patients a year, many of whom are non-Catholics.

The control of Roman Catholic hospitals by its hierarchy is exercised more through chaplains and nurses than through doctors. "Perhaps one-third of the nurses in Catholic hospitals are nuns, bound by the same vows of obedience, poverty and chastity that bind the teaching nuns in educational orders," continues Mr. Blanshard. The nurse in a Catholic hospital may be more important than the doctor since she is in more contact with the patient.

"*The nurse's duty*," says Father William S. Bowdern in an instructional booklet entitled, "The Catholic

IN the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the



life was the light of men . . . And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1.

Nurse and the Dying," published by The Queen's Work in St. Louis, Mo., "does not stop with the care of the body. Since the soul is far more important than the body—the eternal salvation of a man depending upon the state of his soul at death—the nurse should regard it as her duty to take care in a prudent and tactful manner of the far more important ills and ailments of the soul. Our Blessed Saviour made it very clear that health of soul is far more important than health of body."

One of the provisions of the existing Hill-Burton Act is that aid be granted providing no discrimination is permitted in hospital facilities. On p. 33 of a work by McFadden, regarding the Roman Catholic nurse for which Monsignor Sheen wrote the foreword, it states:

"The request of a non-Catholic patient for a minister of his own religion presents some minor difficulties. The Catholic nurse realizes that there is only one true Church of Christ, and she firmly believes that the Roman Catholic Church is that Church. She cannot therefore regard any other church either as the Church of Christ or as the true religion in its entirety. For these reasons she may neither encourage nor assist any person in the practice of what she is convinced is a false religion.

"The Catholic nurse, therefore, may not summon the official of any other religion for the express purpose of having him minister to members of his church. To do so would be a direct en-

couragement and aid to another in the practice of a religion which she believes to be false.

"The difficulties, however, are easily solved. Whenever the non-Catholic patient makes a request for a minister of his religion, the Catholic nurse may tactfully request him to have a member of his family, a friend, or a nurse, of his own religious belief, attend to the matter for him."

It is a different case when a Catholic priest is requested, McFadden, p. 304, then says; "When a patient is seriously ill or in danger of death, the request for a confessor should certainly be granted, even though a surgeon be kept waiting who is about to begin an operation on the patient."

Through every means possible the Roman Catholic Church is striving to win converts. Harold Fey in *Can Catholicism Win in America* declared, "All the forces which unite to create a cultural unity are capable of being diverted to serve the ends of the Roman Catholic Church . . . Today the influence of the Roman Catholic Church is greater than it ever has been in this country and it is increasing steadily."

The Roman Catholic Church must be stopped from its avowed aim to "Make America Catholic." One means is to negate any federal or state legislation that can be twisted to its design, even if it means forfeiting aid for justly operated Protestant non-profit hospitals.

FEATURED IN THE JANUARY ISSUE OF THE CONVERTED CATHOLIC MAGAZINE will be:

- another exclusive article by Dr. Lehmann explaining in his own lucid way the difference between the Roman Catholic and Protestant doctrines of forgiveness of sins;
- an intimate recounting by a Protestant mother of her reactions when she saw her son mount the altar as a Roman Catholic priest to say his first mass;
- further documented proof of continued persecution of Protestants in countries "Behind the Purple Curtain."

You will not want to miss this issue. If your subscription has expired, be sure to renew it immediately.

**What Is
"Totalitarian?"** THE INTERNAL SECURITY ACT of 1950, which Congress passed over President Truman's veto and after an all-night filibuster, has created a difficult problem. The act bars from entry into America all present or former Communists, Nazis, Fascists or other undeniable totalitarians. The main problem is a definition of the term totalitarian.

Under the strict interpretation of the word totalitarian, several governments with whom the State Department hopes to keep on friendly terms would be barred. Included is Spain. Although all officials do not agree with President Truman's statement that "Spanish business men, students, and other non-official travelers would be inadmissible under the law," the question of whether the present Spanish Government is totalitarian, and its officials thus inadmissible is one the State Department eventually will have to answer. The same appraisal would have to be made of the Peron government in Argentina.

Congressional intent, it is generally believed in official Washington, was not to bar Spanish or Argentine visitors or immigrants. The distinction to be made here is between residents of a nominal totalitarian government and persons whose aim is to subvert or destroy the American form of government or the United States Government itself. Edward J. Shaughnessy, district director of the Immigration Service, declared last October 10 that the ruling does not apply to Spanish or Argentine visitors, and no attempt will be made at this time to bar them.

Simultaneous with the discussion on whether Spanish citizens were totalitarian, was the announcement by the State Department that Nazi Germany made a hard-headed investment of \$200,000,000 in Generalissimo Francisco Franco's victory over the Republican Government during the Spanish Civil War for the purpose of securing the western Mediterranean against

the Allied powers. According to confiscated German documents, the State Department further revealed that German diplomats in Spain expressed the view that the Franco forces might have been defeated and the Rebel cause lost had it not been for the German assistance.

In this same period of time another disclosure was made by the Spanish press that the editor of Madrid's monarchist newspaper ABC was relieved of his position because he refused to print an editorial as directed. This incident was part of a silent underground warfare going on between the official Falangist old guard Catholic group and the Catholic group in the regime for domination. According to the N. Y. Times of last October 5, the basic cause of the latest trouble is a Government decree that diplomas granted by the Catholic Institute of Arts and Industries shall carry the same weight as those granted by Government institutions.

Spanish university students have protested bitterly, on the ground that graduates of the schools run by the Jesuit Order, and not under state supervision, are to be assumed to have met the same high standards as those who have passed the competitive examinations of the state.

A thin line of distinction as to the meaning of totalitarian might satisfy the State Department and Immigration Officials, but true Americans certainly want no part in Spanish practice. The Philippines recently joined seven Latin-American powers in calling the United Nations General Assembly to revoke its action of 1946 against Franco Spain, and asking the Assembly to rescind its recommendations for the withdrawal of ambassadors and ministers from Madrid and for the barring of Spain from membership in the specialized agencies of the United Nations. The ban was revoked by a vote of 38-10, permitting nations desiring to resume full diplomatic relations with Madrid to do so.

And still we see nothing in way of formal protest against the persistent persecution of Protestants in Roman Catholic Franco Spain.

Native Priests 'Only Hope'

THE VATICAN'S answer to the growing tide of nationalism in Africa is to transfer authority from white priests and bishops to local native hierarchies. So far, two of the native African clergy of the Catholic Church have been elevated to the dignity of Bishop, and the appointment of others from the ranks of Africa's 943 clergy and 1,200 seminary students is expected.

The area of Central Africa where new hierarchies have been erected is where white Roman Catholic missionaries have enjoyed spectacular gains. Since 1928 the

► DURING THE LAST 10 years, 26,242 adult Roman Catholics have been received in the Protestant Episcopal Church in the United States and its possessions, reports the N. Y. *Herald Tribune* of last September 17. During the 1940-1949 period, fourteen Roman Catholic priests were also received into the Episcopal Church in an "active pastoral relationship." The survey was made, according to the N. Y. *Daily News*, because the Catholic claim to be "making great inroads" on the membership of other churches seemed to be seeking "to create an attitude of defeatism and submission among the non-Roman Christian world."

Roman Catholic attempts to water down this survey by the statement that many Protestants turn Roman Catholics on their deathbeds fall very flat.

number of Roman Catholics in the Belgian Congo has increased more than seven fold, rising from 425,000 to 3,281,000, reports the Vatican's Sacred Congregation for Propagation of the Faith.

No fewer than seven Asiatic peoples have received full or partial political independence from white administrators since 1947. This results in increased nationalism. Recent Roman Catholic reports showed 2,547 native priests in China, 181 in Japan, 3,139 in India and Pakistan, 74 in the United States of Indonesia, 2,053 in the Philippines and 606 in Ceylon, Burma, Siam, Malacca, Laos and Korea.

Especially in the case of Japan are these figures interpreted by Roman Catholic authorities as encouraging, where the total Catholic Japanese population is only 130,000. The least encouraging is, again, a Roman Catholic country, the only one in the Orient, the Philippines, where 14,000,000 of the 20,000,000 inhabitants are listed as Roman Catholics.

"The only hope for Catholicism to convert to itself Asia and Africa," reports Father V. Cardillo, in a recent issue of the main Jesuit missionary publication of Rome, *Gentes*, "is through native clergy and bishops who will be able to extract the essentials of Christianity and weld them into the culture of Confucianists and other local philosophies." That is just another way of saying that Roman Catholic teaching and practice is a pagan adaptation of Christianity. But it was Christ who broke the fetters of pagan superstition and fear by his consecration of "a new and living way," and who admonished us to put away old things, "for behold *all* things are become new."

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The Gainsaying of Korah

GOD HAS NEVER left the way of approach to Himself in the hands or to the will of human man. He has always provided both the means and the way.

Moses was God's appointed mediator for the children of Israel. He stood between the two, conveying to the people the words of the Lord and taking to Him the cause of the people. In this Moses was faithful in all his house (*Heb. 3:2*). Aaron was High Priest by Jehovah's appointment (*Heb. 5:4*). He was ordained for men in the things pertaining to God. He stood for the people to God, his priestly work being to offer up gifts and sacrifices which put the people in relation with Jehovah, and Aaron blessed them as from the Lord.

Challenging these two divine appointees appeared Korah, of the priestly family of Levi, together with an impressive company of the congregation. "Ye take too much upon you," was Korah's contention, and, as if to conceal his own ambitious motive, it was alleged that all the assembly was holy and Moses and Aaron had no right to lift themselves above the congregation of the Lord (*Numbers 16:3*). Moses, however, was quick to perceive that the root sin of Korah's complaint was revolt against the authority of Jehovah, and the matter was brought to a speedy, decisive and dreadful termination, the earth destroying Korah and his rebellious followers.



Today, on the authoritative word of God, Christ Jesus is the one and only Mediator between God and man—"For there is one God, and one mediator between God and men, the man, Christ Jesus" (*1 Tim. 2:5*). He is also our one and only great High Priest—"Called of God an High Priest after the order of Melchisedec" (*Heb. 5:10*)—not after the order of Aaron who needed to offer up sacrifices for the people—"But this Man after He had offered one sacrifice for sins forever, sat down on the right hand of God."

However, down through the centuries is echoed the old gainsaying of Korah, and today it is heard not in whispers but in loud clamoring. The cry is raised that also saints, the Virgin Mary, and angels are mediators. "Ye take too much upon you. Oh Christ," says the modern Korah, "seeing

Mother Church is also a divine voice, being a holy institution." It is not claimed that Christ can dispense both justice and mercy; for mercy we must look to "Mary, our Mediatrix"—for "Her Son ready to punish a sinner, Mary interposes—the most holy Virgin places herself between her Son and us."¹ It is further claimed that "The holy Virgin is the portress of heaven, and we cannot gain entrance there without calling upon her aid."² For, said Pope Benedict XIV, "Mary is the channel, as it were, by which the waters of all gifts and graces flow to the hearts of men."³ Such is the modern language of Korah!

This impenitent world has ever sought other mediators, for Christ crucified is not attractive to the natural man. The Lord, though heir of all things, when He walked this earth did not appeal to the carnal man—"He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him," said Isaiah. As the rough badger skins covered the tabernacle of glory in the wilderness, so Christ kept His glory veiled. He was a root out of a *dry* ground, and took upon Himself the form of a servant. His glory is apprehended only by those who come by way of the shed blood. But no congenial response to Christ crucified is found in fallen man. As one has well said: "Angels will always win the day over Jesus Christ, despised and crucified, if the choice of a mediator between us and God is left to the vanity of the human mind." (Quesnel).

¹Devotion To Mary, p. 30, Benedictine Convent of Perpetual Adoration, Clyde, Mo.

²*Ibid.*

³*Op. cit.*, p. 14.

The desire of the natural heart is for some one to please and flatter the flesh, to satisfy the lust of the eye and the pride of life. But Christ's appeal is not to the flesh, neither to the eye, nor to the pride of life—all flesh must fall at His feet as dead, sight must give way to faith, and pride to humility. So the foolish heart turns to the invention of more colorful mediators on his own level. To this vanity of the natural man Rome has always pandered.

"The very worst error of Romanism and the source of all its other errors of ambition and arrogance, is that it intrudes into the sacredness of the soul's individuality and thrusts all kinds of intermediates between the soul and its Creator. It is too much of the natural for the soul in its guilt, its feebleness, its faithlessness, to believe the directness of God's invitation; to imagine that God is sincere; so it strives to approach Him, not directly as a child to father, but leaning as on broken reeds that pierce the hand, through priests and other mediators. Thus Rome intrudes a human foot between us and the Mercy Seat." (F. W. Farrar).

In these portentous days may we be quick to detect the voice of Korah contradicting Scripture and introducing other mediators alongside God's Anointed. St. Jude in exhorting us to earnestly contend for the faith, also warned us concerning those who perished in the gainsaying of Korah. And the fate of ancient Korah and his followers will someday befall modern Korah. Today priests, pretending to be of Christ, are revolting against Him and are leading people into the adoration of Mary, saints and angels—Christ alone is our one and only Mediator and great High Priest, Who declared, "I am the way, the truth, and the life: *no man cometh unto the Father but by Me.*" —F.M.

Priest - - -

Ordained or Foreordained



'What saith the Scriptures?'

BY DYKE WILSON



LET US now look at a truth in *Hebrews 8:4*:

"If then he (Christ) were on earth, he would not even be a priest, since there are already others to offer gifts according to the Law."

Here we have God recognizing only two special priest-hoods — the earthly Jewish, and Christ's heavenly. As I have stated al-

ready, neither our Lord nor His apostles say a word about an earthly priestly caste in the Church of God. The Levitical priesthood is the only one ever ordained by God to serve on earth. As our Lord was, humanly speaking, of the tribe of Judah and not of Aaron of the tribe of Levi, even He could not serve as an earthly priest. Christ's heavenly priesthood has supplanted the only other priesthood of men; so we read in *Hebrews 8:6, 7*:

"But now he has obtained a superior ministry, in proportion as he is mediator of a superior covenant, enacted on the basis of superior promises. For had the first been faultless, place would not of course be sought for a second."

In chapter 9 the heavenly tabernacle and Priest are again contrasted with the earthly tabernacle and priests. Verse 10 tells us that the earthly regulations were imposed only "until a time of reformation." That "time of reformation" was when the crucified, risen, ascended, and glorified Christ entered the *true* tabernacle of God on high, having, by His own blood, obtained eternal redemption. We have "eternal

[THIS ARTICLE is continued from last month, and supplies further proof of the sufficiency of Christ's priesthood and of His sacrifice on Calvary offered "once for all." All quotations are from the Revised Roman Catholic New Testament.]

December, 1950

redemption" in verse 12, and "eternal inheritance" in verse 15. Our Lord's priestly service is no halfway service that requires the additional service of an earthly priesthood, and some suffering on our part to complete it. He takes care of everything so as to make the salvation of His people *sure*.

We will now look at verses 24-28 in chapter 9:

"For Jesus has not entered into a Holies made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf; nor yet has he entered to offer himself often, as the high priest enters into the Holies year after year with blood not his own; for in that case he must have suffered often since the beginning of the world. But as it is, once for all at the end of the ages, he has appeared for the destruction of sin by the sacrifice of himself. And just as it is appointed unto men to die once but after this comes the judgment, so also was Christ offered once to take away the sins of many; the second time he will appear with no part in sin to those who wait for him, unto salvation."

Verse 24 emphasized again the fact that the only earthly "Holies" never ordained by God was nothing more than a "mere copy" of the true "Holies" in heaven where Christ has entered on behalf of His own. In verses 26-28 we read that by His "once for all" sacrifice He took away the sins of many. Peter, in writing to Christians, says: "Who Himself bore our sins in His body upon the tree" (1 Peter 2:24). If you truly belong to Christ He has put away your sins by the sacrifice of *Himself*. All others die in their sins.

In chapter 10 the fact is brought out that the sacrifices of the Old Testament Law could *not* put away sins, but

rather *reminded* the people of their sins by the *repeated* sacrifices. That was why God had no pleasure in them. Therefore, God's Son, Jesus, came to offer *Himself*; and all who are truly His are "sanctified" (set apart for Him) through the offering of Jesus Christ *once for all*. Let us read *Hebrews 10:10-14*:

"It is in this 'will' that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed stands daily ministering, and often offering the same sacrifices, which can never take away sins; but Jesus having offered one sacrifice for sins, has taken his seat forever at the right hand of God, waiting thenceforth until his enemies be made the footstool under his feet. For by one offering he has perfected forever those who are sanctified."

Note the contrast between the priest who "stands" and the Priest who is *seated*. The priest who "stands" shows by his standing that he has no sacrifice that can take away sins. The perfection of our Lord's sacrifice in taking away sins is shown by His being now seated at God's right hand. *Repeated* sacrifices are not only unnecessary now, but are also a denial of the perfect work accomplished by our Lord's sacrifices. It is in accordance with the "will" mentioned above that we are told in *Hebrews 10:17*:

"And their sins and their iniquities I will remember no more."

Because of the perfection of our Lord's sacrifice and His Priestly work, we can, by faith, enter into the presence of God without fear. In fact God calls upon His own to "*draw near*." Look at the words in *Hebrews 10:19-23*:

"Since then, brethren, we have confidence

to enter the Holies in virtue of the blood of Christ, a new and living way which he inaugurated for us through the veil (that is, his flesh), and since we have a high priest over the house of God, let us draw near with a true heart in fulness of faith, having our hearts cleansed from an evil conscience by sprinkling, and the body washed with clean water. Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful."

This wonderful Priest cleanses His own from evil conscience by means of the sprinkling of His own blood (*Heb.* 12:24), and He washes us with the water of His Word (*John* 15:3).

We come now to chapter 11, but verses 32-39, in chapter 10, should be read with it. In his crucified, risen, and glorified Son, our Lord Jesus Christ, God has made provision to meet every need of men, but no man's need will be met apart from faith in God that truly listens to Him and trusts Him. Those whom God calls "just ones," people against whom God has no charges, are those who live by faith in Him; and such faith assures one of the salvation of their souls.

Faith is unquestioning confidence in God—Father, Son, and Holy Spirit. Faith believes what God says and acts on it. God speaks to us directly through His Word—the Bible. The man of faith in God knows that the world was fashioned by God simply speaking the word, and not according to the theories of the "wise ones" of this world. Even so the man of faith knows that in the cross-wounded Man who is seated at God's right hand, God has met his every need for time and eternity. He needs to look to no others, be they archangels, angels, saints in heaven, or any on earth. All of the illustrations in

this chapter point to faith in God *alone*.

Chapter 12 calls upon true Christians to profit by the examples in chapter 11, and go forward in patience to the battle set before them. One faces many foes in that battle, for faith in God sets the whole world against one. One's worst enemies may pose as friends, so one needs to pay close attention to God's Word—the Bible—in order to defend one's self against them. This is what our Lord did when He was tempted by Satan in the wilderness. Faith in God is evidenced by faith in His Word which is evidenced by obedience to Him. Now note the appeal in chapter 12:

"Therefore let us also, having such a cloud of witnesses over us, put away every encumbrance and the sin entangling us, and run with patience to the fight set before us; looking towards the author and finisher of faith, Jesus, who for the joy set before him, endured a cross, despising shame, and sits at the right hand of the throne of God. Consider, then, him who endured such opposition from sinners against himself, so that you may not grow weary and lose heart."

The Lord Jesus *alone* is to fill our vision—the One who Himself endured bitter opposition even unto death. He sympathizes with and helps His own who have taken up their cross and are following Him. The bitter opposition often comes from those in the home or from church members, for exceedingly few are willing to follow Him only, so they are against those who do. They are of the earth so they love earthly things rather than the heavenly things, and Christ does not fill their vision. Those, however, who have Christ as their Priest are occupied with heavenly things as we read in 12:22-24:

"But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the firstborn who are enrolled in the heavens, and to God, the judge of all, and to the spirits of the just made perfect, and to Jesus, mediator of a new covenant, and to a sprinkling of blood which speaks better than Abel."

The above does not say "you will come," but, "you have come." As we have shown before, God looks upon all of His true children as already seated in the heavenlies. There are many, however, who profess to have faith in God and His Son, but who have no faith in God and His Son that manifests itself by their hearing what God says to them in His Word—the Bible. For all such there is a solemn warning in verse 25:

"See that you do not refuse him who speaks. For if they did not escape who rejected him who spake upon earth, much more shall we not escape who turn away from him who speaks to us from heaven."

No wonder Paul speaks as he does in Col. 3:1-4:

"Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with him in glory."

All that is real and of eternal value is to be found only above. All that is of earth will soon pass away.

In Hebrews chapter 13 we have the final admonitions of the Holy Spirit through the writer of the Epistle. Let us look at verses 7 and 8:

"Remember your superiors, who spoke to you the word of God. Consider how they ended their lives, and imitate their faith. Jesus Christ is the same, yesterday and today, yes, and forever."

Conditions in the world would be far better today were religious leaders like these "superiors." A better world would be "leaders," for God recognizes no "superiors" in His Church. (See *Matt. 23:8-12*.) The only "superior" in His Church is His Son who is its Head, and He is its only "Head." Consider the declaration of the Holy Spirit concerning the Son:

"He is the image of the invisible God, the firstborn of every creature. For in him were created all things in the heavens and on the earth, things visible and things invisible, whether Thrones, or Dominions, or Principalities, or Powers. All things have been created through and unto him, and he is before all creatures, and in him all things hold together. Again, he is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. For it has pleased God the Father that in him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross."

We have been reminded that "Jesus Christ is the *same*, yesterday and today, yes, and forever." He is that same loving and compassionate Christ who went about doing good here yesterday. He is alive today in that same body that was nailed to the cross in order that He might become our Salvation. He will remain the same throughout eternity. The living lips of that Divine Man are still speaking to *you* at this moment to:

"Come to me, all you who labor and are

hardened, and I will give you rest. Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls. For my yoke is easy, and my burden light" (Matt. 11:28-30).

The wise will give heed to the admonition of Mary, the blessed, as given in John 2:5:

"Do whatever he tells you."

If you look to others for divine comfort and aid, you deny that Christ is more compassionate than any others in all of the universe of God. He alone must fill your vision if you would be acceptable to God. When Peter would make tents for God's Son and Moses and Elias, God rebuked him by taking away Moses and Elias, drawing attention to His Son, and saying:

"This is my beloved Son, in whom I am well pleased; hear him."

Yes, we are to see Him only, hear Him only, and follow Him only. To this end God has given us His Word—the Bible—as the full revelation of His truth and ways. True Christian leaders will bring men face to face with the risen and glorified Son of God and lead on in the ways of God's Word—our only divine guide book. There is a great camp of religious professions around us that claims to be Christian, but Christ is not its Head nor God's Word its guide. It is governed by the reasonings of men, and guided by the ways of the world. Its "superiors" (leaders) do not turn your eyes up to Christ *alone*, and lead your feet along in His steps as revealed in His Word. Therefore, God's call to all of His own who are linked up with any part of that great camp, is to:

"Let us therefore go forth to him outside the camp, bearing his reproach; for here



we have no permanent city, but we seek for the city that is to come." Hebrews 13:13, 14.

In speaking of His own, the Lord Jesus said: "*They are not of the world, even as I am not of the world.*" Peter speaks of true Christians as being "strangers and pilgrims"—strangers in that they do not belong to this world, and pilgrims in that they do not settle down here as though it were their home. They are on their way to a city whose builder and maker is God. Paul tells the Christians that their citizenship is in heaven, and admonishes them to set their minds on things above.

True Christians are, as their name implies, those who belong to Christ. As they belong to Him, He meets their every need for priestly service and divine aid. He is their Advocate, their Shepherd, their Mediator, their Righteousness, their Redeemer, their Hope,

their Assurance, their Salvation, their "all in all."

What does this glorious person mean to you? For many years He was nothing more than a figurehead in the writer's religion. But one day he was brought fact to face with the Lord of glory, and, through faith, he saw Him at God's right hand in His cross-wounded body of flesh and bones—a living *man* and not a spirit. That day he bowed at the pierced feet of that Gracious One, and owned Him as his Lord. Then he learned that in this One on the throne of grace he had all of the riches of God's grace. That grace works in the heart and changes one into the image of Christ. The object of God's salvation is conformity to the image of His Son. He is calling you to His Son in order that He may make

you like His Son and have you in the company of His Son for all eternity.

Hear these words of the Son of God: "For neither does the Father judge any man, but all judgment he has given to the Son, that all men may honor the Son even as they honor the Father who sent him. Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life."

These are the words of the *Judge of all*. They cannot be countermanded, because He is God the Son. If you will only give God and His Son their rightful place in your heart, you have the assurance that you (1) have everlasting life; (2) will not come into judgment; (3) and have passed from death to life. Hear His call, and *come to Him!*

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"Fuchida (who commanded the Japanese air raid on Pearl Harbor) is with me and is my right hand. . . . Keep praying for Japan, as now is the hour. Tomorrow may be too late." — H. G. Versheim, Jr., Pastor-Evangelist with PTL

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► **CONTINUED** imprisonment of Roman Catholic Archbishop Stepinatz is due to the Vatican, declared British Konni Zilliacus, former left-wing member of Parliament, on his return from a two-month visit in Yugoslavia. He declared that the Yugoslavs would free the prelate, who is just about to begin the fifth year of a sixteen-year sentence for "crimes against the state," if only the Vatican would promise to remove him from Yugoslavia upon his release. "*What the Yugoslavs fear,*" he continued, "*is that if they release him he will automatically resume his machinations against the state as Cardinal Archbishop.*" The Vatican described it as an "old proposal," and said that the Archbishop and the Vatican concurred that the prelate wished "justice, not a pardon." Yugoslav officials have not denied the statement.

► **THE ARCHDIOCESE OF LOS ANGELES** opened 21 new parochial schools last September 11. The schools are part of an extensive building program of the diocese. Throughout the nation approximately 3,346,300 students entered some 11,000 Roman Catholic parochial schools, representing an increase of about 50,000 pupils above last year, reports James E. Cummings, Assistant Director of the NCWC Education Department.

► **MORE THAN** 100 nuns are teaching in public schools in Missouri, declared Rev. A. G. Williamson at a session of the Missouri Annual Conference of the Methodist Church. Rev. Williamson is treasurer of the *Missouri Association for Free Public Schools*, an organization which is financing a test case in Jefferson City, Missouri, to "stop state aid to parochial schools in that state."

ANOTHER EX-PRIEST

BISHOP Wallace E. Conkling, head of the Episcopal diocese of Chicago, recently announced that former Roman Catholic priest, Edward L. Malindzak, had been received into the Episcopal Church. Prominent among Roman Catholics of Slovak ancestry, Rev. Malindzak, 34, was ordained in 1942 and served in various Catholic churches of the Pittsburgh, Penna., diocese and was editor of 'Furdek,' official organ of the Roman Catholic Slovak Union of America. He was also chaplain of the Mt. Pleasant, Penna., council of the Knights of Columbus. He is now in Chicago awaiting preparatory studies for being an Episcopalian minister.

► **THE SUBTLE** Roman Catholic propaganda organization, the Christophers, are now internationally circulating their film, *You Can Change The World*. There are some 1,500 prints of the film. The State Department has conducted four showings in Washington for its employees and, according to officials, reports the [Catholic] *Register* of last October 8, two more showings will be necessary to meet demands. Twelve prints have been purchased by public education officials in Georgia, and the extension service of the University of Georgia is making the film available to schools, libraries and other institutions. Two other films are now being produced by the Christophers.

► **ANOTHER ROMAN CATHOLIC** movie, *Holy Year, 1950*, will soon be released by 20th Century-Fox Film Corp. Among the scenes in the movie are the arrival of the first pilgrims in Rome, Papal audiences for groups, individuals and notables, beatification ceremonies, the swearing in of recruits to the Swiss Guard, and every ceremony that a pilgrim could attend.

► **THE RESTORATION** of diplomatic privileges to the Bonn Government in Germany by the Foreign Ministers of the Big Three Western powers will open the way for a representative of Western Germany at the Vatican. Restoration of diplomatic privileges could also lead to the naming of a Papal Nuncio to Western Germany. Pope Pius XII, as Cardinal Pacelli, was one-time Papal Nuncio to Germany and during that time signed the now infamous concordat which gave Vatican support to the Hitler regime in return for special privileges granted to Hitler's own Roman Catholic Church in Germany.

► **AN FBI SERVICE AWARD** key was made to Roman Catholic Jesuit priest, Robert S. Lloyd, who for 40 consecutive times delivered the invocation and benediction at commencement exercises of the FBI National Academy. In making the presentation, FBI Chief J. Edgar Hoover called Rev. Lloyd "Our Chaplain of the FBI." It is the first time the FBI key has been awarded. Rev. Lloyd has been closely associated with officials and members of the FBI for 15 years and this year 146 FBI men have made retreats at Manresa, Maryland, under his direction.

CHRISTIANITY RAMPANT IN FORMOSA

A VITAL EVANGELISTIC movement is rapidly growing in Formosa. Based only on the Bible, the movement has no name, no creed, and each new believer is allowed to interpret the Bible in his own way.

There were recently two weeks of revival meetings in Taipei. At each meeting between 400 and 500 persons signed statements indicating a desire to accept Christ as their personal Saviour and to join the movement. Leaders said between 50 and 60 per cent of these will become active workers. A similar rapidly spreading revival ran throughout Southern Korea shortly before the Communist invasion.

The leader of the Chinese group is Chang Yu-lan, an arsenal engineer who spends all his evenings working at Christianity. There are no paid preachers or church organizers. Everybody who joins must receive a share in the common effort, meanwhile holding on to his regular job for support.

The publicity for this campaign is effectively carried out by posters, on which are painted green on white Bible texts, and extensively displayed throughout the island. The meetings

start with a parade of believers wearing white robes on which Bible texts have been painted in large red or black characters. Drums and trumpets lead the way. When the marchers return, the open air theatre, which seats almost 2,000, is jammed.

The sermon is presented in a manner peculiar to Formosa. As there are two Chinese languages spoken on the island, the sermon may be in either language, but at the side of the preacher will be an interpreter, giving a simultaneous translation and copying every gesture, each intonation. At the close of the message always comes the vital question, "Who will accept Jesus?" Almost the entire congregation spontaneously rises.

Such movements as this are the best answer we have to Communism and Roman Catholicism in foreign lands. When any person has taken Christ as his personal Saviour, and is actively working for His cause, he will have no room in his heart for doctrinal hair-splitting, veneration of images, prayers to saints or the following of atheistic ideologies.

► IN A 4-1 Supreme Court decision in Ireland, it was declared a Roman Catholic pre-nuptial agreement was legally binding. Thus three children of an estranged Roman Catholic mother and Anglican father must be brought up in the Roman Catholic faith. The court reasoned that an order designed to secure the fulfillment of an agreement, preemptorily required before a "mixed marriage" by the Roman Catholic Church, could not be withheld on any ground of public policy by the very state which pays homage to that Church. Article 44 of the Irish Constitution recognizes the special position of the Roman Catholic Church "as the guardian of the Faith professed by the great majority of the citizens."

► THE ROMAN CATHOLIC prelates in England are forbidden to describe themselves as Bishop or Archbishop of a territory in official documents under the Ecclesiastical Titles Act of 1874. A repeal of this act is now being sought. The government invoked the act to prevent a message of congratulations to King George V and Queen Mary in 1935.

► "ALL MARRIAGES OFFICIATED at by priests of this diocese shall take place in the proper church, not in a private home or parish rectory, or even in the sacristy of the church," ordered Bishop A. J. Willinger of the Diocese of Monterey-Fresno. This includes mixed marriages, which must be preceded by five instructions of at least 30 minutes each for both parties. Such mixed marriages cannot take place at Mass, Benediction, etc., and must be conducted outside the sanctuary, with Roman Catholics as the witnesses. The priest is forbidden to wear ritual vestments, but is allowed a cassock and surplice.

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ROMAN CATHOLIC COURTSHIP OF LABOR

THE ROMAN CATHOLIC Church is a firm believer in trade unions and has given its consistent support to organized labor, Rev. John P. Monaghan, national chaplain of the Association of Catholic Trade Unionists, said at the Association's annual Labor Day Mass at St. Patrick's Cathedral last September 4. Pastor of St. Margaret Mary Church, Staten Island, Rev. Monaghan said, organized labor owed "a great debt of gratitude" to the Catholic Church, as to no other group for this assistance, reports the N. Y. Times.

The 87th annual Convention of the New York State Federation of Labor, Roman Catholic Ambassador William O'Dwyer, Secretary of Labor Maurice J. Tobin and Francis Cardinal Spellman were among the prominent speakers. *

► THE NIECE OF POPE PIUS XII, Princess Gabriella Pacelli, spent an hour during her recent sojourn to New York City to visit the line-up Rogues Gallery and the finger-printing room of Manhattan Police Headquarters. She said she was very impressed with inner workings of the department.

► MEXICAN AMBASSADOR ELECT, Roman Catholic William O'Dwyer is the first Roman Catholic American Ambassador to Mexico in over 100 years. "They were invariably Protestants, Masons, or in any event militant anti-Catholics, and their stay in our country has left deep and, for the most part, tragic traces of the de-Catholicizing policy" followed by influential groups in North America, asserts *Orden*, the organ of the Mexican Sinarquista movement. The paper expressed the hope that O'Dwyer will make a marked improvement in relations between Mexico and the United States.

► **MSGR. FULTON J. SHEEN** has "reluctantly" resigned his Professorship of Philosophy at the Catholic University of America, to take the new position as national director of the Society for the Propagation of the Faith. He assumed his new duties last November 1.

HOLY YEAR EXTENDED

ANNOUNCEMENT was made last October 5, according to a dispatch from Rome, that the Pope had decided to extend the spiritual benefits of the Roman Catholic Holy Year throughout 1951. Pilgrims will no longer have to travel to Rome for the benefits, but may gain the same by visiting chapels in their own land prescribed by the bishops in their countries.

Extension of the Holy Year was announced in a circular letter sent by the Central Holy Year Committee of the Vatican to all Bishops. Vatican circles pointed out that the letter merely confirmed the custom inaugurated by Pope Alexander VI in 1500 after the end of the seventh Jubilee in Rome.

The Holy Year 1950 was a very successful one, beyond all Vatican expectations. The hierarchy has done its utmost to make it attractive with several canonizations, beatifications and the declaration of a dogma. The faithful have cooperated by streaming in and out of the four major basilicas, which the pilgrims must visit to gain indulgences. Roman traffic was slowed to a snail's pace and the Applan Way, which leads to the papal summer residence, was dotted daily with pilgrims. TWA Commercial airline reported last September that they had practically a commuters service to Rome and had transported more than 15,000 pilgrims.

No announcement has yet been made of the total monetary receipts by Italian or Vatican sources.

► **THE 100TH ANNIVERSARY** of the restoration of the Roman Catholic hierarchy to England and Wales was celebrated last October 1, with Cardinal Spellman's personal appearance and an address by radio by Pope Pius XII among the highlights. The Roman Catholic hierarchy was banned from British Isles by Henry VIII and although there are many relaxed restrictions regarding Roman Catholics since its restoration, it is still impossible for a Roman Catholic to hold a high government position in England. The ruling monarch must be Protestant.

► **OPPOSITION** to any kind of a U. S. Ambassador to the Vatican, "openly recognized or camouflaged," was forcefully expressed by the Federal Council of the Churches of Christ in America in its Federal Council Bulletin last March 8. It said in part: *"The maintenance of diplomatic relations with the Vatican, whether openly recognized or camouflaged under some such title as 'personal representative of the President,' confers on one church a special status, not held by other churches, in relation to government. It is thus directly contrary to our historic principle that all churches should have the same status in the eyes of the state."*

► **FOR THE FIRST TIME** in its history, the United Nations General Assembly opened with a minute of silent prayer last September 19. It was voted at last year's Assembly to open and close the sessions with this moment of silence.

► **STATE AID FOR DENOMINATIONAL** schools was endorsed by the New South Wales branch of the Australian Labor party. By a 165-154 vote it was agreed that all future state allotments for education should be shared equally on a per capita basis with government and non-government schools.



Take advantage of the recognized holidays to send the gospel to unsaved friends.

VALENTINE DAY
EASTER
FOURTH OF JULY
THANKSGIVING
CHRISTMAS
NEW YEARS

SEND 25c FOR A SELECTION OF 23

THE BIG BROTHER TRACT BAND-BOX LBS. ARRON 9

► **TWO NUNS** are reported to have gotten a hearty chuckle out of the comment of a little boy who saw their religious garb for the first time. The child, who had visited the zoo two days earlier, was talking with his mother when they passed the nuns. He exclaimed: "Oh, Mama! Look at the penguins coming down the street!"

► **PROTESTANTS** in Ireland have decreased during the 1936-1946 period, according to the Religious News Service. During the same period the Roman Catholic membership increased 0.4 per cent and the Jewish 4.2 per cent.

► **UNITED STATES Attorney General, Roman Catholic J. Howard McGrath**, was recently awarded the James J. Hoey Award for International Justice by the Catholic Interracial Council for outstanding service.

► **DURING HIS RECENT** visit to England to join in the celebration of the 100th Anniversary of the Roman Catholic hierarchy's restoration to England, Cardinal Spellman lunched with Winston Churchill, at his home in Westerham, Kent.

► **AS PART OF THEIR** centenary celebrations, the Roman Catholic hierarchy of England and Wales has announced a drive for converts. Bishop Henry V. Marshall of Salford, has asked all the priests of his diocese to preach on the obligation of Roman Catholics to do their utmost to bring converts into the Church "by prayer, example, and encouragement."

► **A PROMINENT Roman Catholic**, Charles Manuel Lobo, is a member of the Pakistan delegation to the United Nations General Assembly. His son, Rev. Frank Lobo, was ordained a Jesuit priest in 1948, and his nephew is Bishop Leonard Raymond of Allahabad, India.

► **DISAPPROVAL** was expressed by the Vatican newspaper, *L'Osservatore Romano*, of a decision reached by the San Marino government [A republic of 38 square miles within the boundaries of Italy] to recognize civil marriages as valid. Such decision, declared the newspaper, "is in contrast with the religious conscience of the population" and would eventually "open the door to divorce and thus undermine the stability of the family."

► **IN AN INTERVIEW** last September 23 with the editors of three Roman Catholic Ohio papers, Senator Robert A. Taft, much publicized Republican from Ohio who won reelection last month, reiterated his opposition to any Federal aid to non-public schools or the use of Federal funds to provide transportation for non-public school children in States which do not allow the use of State funds for that purpose.

► **AN ITALIAN FILM COMPANY** is attempting to walk a political and religious tight-rope with the production of a movie based on the life of Benito Mussolini. The title is "Tragic Dawn at Dongo," the town where Mussolini was shot on April 25, 1945, but the name of the actor portraying the ex-dictator has not been disclosed. It will be interesting to watch this version of the Vatican-Fascist collaborations.

► **MSGR. FULTON J. SHEEN**, national director of the Roman Catholic Society for the Propagation of the Faith, was one of the major speakers at the 84th convocation of the Board of Regents of New York State. The theme of the convocation was "Education as the Guardian of the American Heritage."

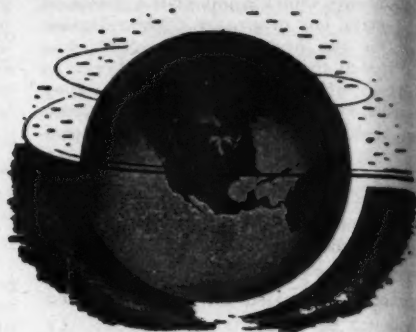
► **BY THE END OF** this month, the army will have reopened 179 chapels to insure a program of religious services and moral counselling at the 17 installations being reactivated to serve the expanding U. S. Army.

I am the vine, ye
are the branches.



Though your sins
be as scarlet, they
shall be as white
as snow.

Violent Persecution of Protestants



We present this study of Catholic activity not only to keep our readers informed about the deplorable conditions in other lands, but also to show them what could happen in America if the Catholic Church were allowed to carry out its own designs.

. . . In Mexico

THE MISSION CHURCH established last May in *Colonia Siete de Noviembre* in Mexico City by former Roman Catholic priest, Jose J. Vega, has been closed by order of the Mexico State Department.

Brother Vega will be remembered by the readers of THE CONVERTED CATHOLIC MAGAZINE. He has contributed to our Magazine on occasion and we have followed his Protestant ministry with prayerful interest. It was in 1948 that he organized 110 former Roman Catholics into a new Protestant Episcopal Church in Brooklyn, N. Y. He has now returned to Mexico, where, as a Roman Catholic priest he was director of the seminary of his order and rector of an important church in Toluca.

The closing of the Episcopal mission church which Brother Vega recently established was preceded by an active campaign of vilification and

disturbances organized by Roman Catholics. Here in brief is the history, as told by the *Living Church* of last May 7:

When Reverend Vega came to Mexico City from the Virginia Theological Seminary he chose the *Colonia Siete de Noviembre* as the district where he would work at spreading religion and culture. The district, which is not far from the center of the city, is one of the poorest in Mexico. When Mr. Vega arrived, it had neither school nor church.

There are two Roman Catholic churches near "Colonia 7" but their rectors, prior to Brother Vega's arrival, had done little ministering there.

As soon as the rectors learned of Mr. Vega's work, one of them set some of his parishioners to distributing leaflets denouncing the Episcopal Church. Both rectors spoke defamation of Mr. Vega from their pulpits. They decried his marriage and called him an enemy of souls. They exhorted their parishioners to hinder his work wherever possible.

The Roman Catholic Archbishop of Mexico, Msgr. Luis M. Martinez, was a stranger to Rev. Vega. Rev. Vega is a

former Roman Catholic priest and had received ordination from the Archbishop. While Rev. Vega was still serving in the Roman Catholic Church the Archbishop had often invited him to preach in the Cathedral of Mexico. Now the Archbishop has published a pastoral letter in the newspaper *Excelsior* warning that eternal fire may be the fate of people who attended Rev. Vega's school and church in "Colonia 7."

As soon as Rev. Vega received permission from [Episcopal] Bishop Salinas of Mexico to go ahead, he set about establishing the *Sociedad Cultural y Recreativa Herroe de Nacozari*. In June the *Sociedad* opened a kindergarten and a school offering courses in English, shorthand, typing, and music.

In July Bishop Salinas received 25 families of "Colonia 7" into the Episcopal Church. After that religious services were carried on in the houses of members of the congregation. The day came when the

new congregation had grown so large that a church building became a necessity. Three weeks later a temporary edifice had been erected.

By January the Church was packed to overflowing for services.

The Roman Catholic's program of opposition picked up speed—defamation, threats, and physical violence.

Rev. Vega was called a drunkard, a gambler, a Communist. The Episcopal Church was pictured as established in Mexico, and as connected with "some foreigners . . . interested in establishing a big division in our country." Those who attended the new church were threatened with excommunication. Rev. Vega was warned to be careful. A burning rag soaked in gasoline was flung through the window of the house of a member of *Sagrada Familia*.

On January 26th, Rev. Vega received a letter from the Mexican state department ordering cessation of services in the new church. The school, however, remained open. It had twice as many pupils as it had before the Archbishop issued his pastoral letter declaring the Episcopal Church schismatic and declaring the new mission in *Colonia 7 de Noviembre a handicap to the public order*.

Rev. Vega has now asked permission and protection for his work from judicial authorities. The National Committee of Evangelical Defense presented a petition pointing out the legal right of every Mexican citizen to worship God according to his own conscience . . . inside the churches. The law gives the state department the privilege to deny this right for a grave reason, but the petition argues that such a reason does not exist since the new church at first functioned according to an agreement issued by local authorities. So far the judicial authorities have offered no opinion.

In the meantime Rev. Vega's mission Colonia 7 remains closed.



JOSE J. VEGA

Defamation, Threats and Violence

December, 1950

The Gospel and Brickbats In Barbalha, Brazil

as told by Missionary Guy E. McLain

BARBALHA is a city of some four thousand people and is situated in the wealthy Cariri valley in southern Ceara, Brazil. It is one of the four cities in which the greater part of the landowners of the valley live and is just $8\frac{1}{2}$ miles from Juazeiro do Norte, the center of Mid-Missions activity in this state, and the home of the Baptist Institute of Juazeiro.

In January, 1950, there were at least five families of believers in Barbalha, and they were eager for their own church services. Plans were made for Institute students to hold regular Sunday meetings in the home of a Christian family in the center of the city. From the first the meetings were well attended and attention was good. But last February 12, the student in charge of the meeting reported that there had been some trouble, but the meeting had not been interrupted. The following Sunday the disturbance continued, with the Mayor and local police declaring they could not stop it since their own families were involved.

Then on March 5, 1950, the "Holy Mission" of the Roman Catholic Church opened in Barbalha, led by two Italian friars, Frei Camilo and Frei Apolinario. On Monday, they began to invite all of the Roman Catholics to a debate to be held the coming Thursday between an unnamed Protestant and one of the friars. On the set day the city was crowded with

spectators and the debate became a spectacular propaganda service, with one of the friars posing as a Protestant. The debate worked the people up to a fever pitch.

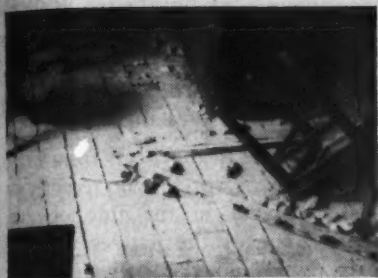
The following Sunday night the Evangelical worship service was conducted in the accustomed place, the private home of one of its members. A goodly group of children were present, and at the conclusion of a Bible story, a distant bell rang and the crowd descended upon them. Here is an eyewitness account:

"When I was about finished, we heard a half block away, the tingle of a little bell and instantly, from all directions there appeared hundreds of people—men, women, and children. They surrounded the house. Some had beat some drums. Many called out, 'Ban' us. They screamed; they shouted, 'Kill Mary.'

"Charles [a missionary] started to preach. The noise from outside was terrific; but the Lord magnified his voice a hundred times. What power he gave him. How those verses of Scripture did ring out. I am sure that the Roman Catholic priests—three or four of them—standing a bit away from the house, heard those blessed words.

"The stones started to fly. Charles was hit below the right eye, and when he bowed his head for prayer, was severely cut on the top of his head by a well aimed brick. No one in the room escaped injury.

"The joy that flooded my soul was indescribable. Now I can understand why martyrs go so happily to their deaths. God, at a time like that, grants a holy joy, a holy peace, a holy boldness."



The living room of the believers' home in Barbalha, after the stoning. Notice the folding organ in the background.

The bombardment continued for two hours and at one time the stoning became so intense, that the missionaries moved to the back part of the house. Part of the mob broke into the house and threw the furniture about and trampled on a Bible. Another group pushed a missionary's jeep down a steep incline and left it catty-cornered in the street. Men jumped on top of it and would have demolished it, but a temperate native threatened to hit anyone who attacked it.

At the height of the stoning, a policeman came into the house, and demanded the missionary move his jeep because it was blocking traffic. As the street was seldom used it was evident that it all was a plot to stone the missionary. The officer then took the jeep to the police station and disappeared.

Finally one of the Roman Catholic priests appeared, and after two unsuccessful attempts, eventually dispersed the crowd, which later congregated in the central square, where the Bishop, on hand from Crato for the occasion, blessed them for faithfully doing their Christian duty.

Later that week three missionaries drove through Barbalha to another town where they were to meet an Evangelist. As they passed the central square, a group of young men recognized the car and began to shout. The missionaries returned by a different route but word reached them later that a doctor, who was a ringleader in the persecution, followed them into Barbalha and the fanatical young men mistook his car for that of the missionaries and stoned him.

The following is a letter from a Christian mother in Barbalha describing her experiences after the meeting to her son, a student in the Bible Institute in Juazeiro:

Barbalha

March 16, 1950

Dear son Almemberg,

May Jesus Christ bless and guard you.

I am going to give you my news. Yesterday, after the captain left, I tried every way I knew to leave, but I couldn't; with a multitude in front and behind me [having entered through the back gate — I don't know how, whether they knocked



Jeep station wagon of missionary Charles Hocking after the attack.

December, 1950

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the gate down or found it open]. I know that I saw the crowd when I left, but I don't know which way I went. They carried me through the streets, stoning me, and throwing sand, and pulling my hair. Since I was sure that Dedice [her son-in-law] would protect me, I arrived at his house almost dead. More than one hundred people stopped in his doorway. Alzira [her daughter] became very upset. She received sand, sticks, stones, and water, too. Dedice, with a club, made them all run. I, today, have been in bed very weak. But it is always that way in this world, my son. The things of the world are like this; the things of God are not. The things of God are different.

I think that you had better not come home here very soon because I am without even a small guarantee [of protection]. I do not want to see you stoned and dragged as I was. All the believers here are suffering a great deal. Glory be to God.

A kiss from your mother

The state governor arrived in Juazeiro the following week-end, and granted an interview to the missionaries at 2:30 on Saturday afternoon. He called one of the missionaries in for a private conference and reluctantly permitted another missionary to attend the conference also.

The missionaries had interviews with several other local and state officials, but still received no sure guarantee for any religious freedom.

CRUSADE AGAINST PROTESTANTS

A "Crusade Against Protestants" was organized in Barbalha. Large

signs were placed in the two main entrances to the city, one reading "Barbalha Repudiates The Protestants" and the other "The Barbalhan Crusade Against Protestants."

One of the Evangelicals from Crato, a government worker who recently visited Barbalha in the line of duty, asked some of the natives why they had persecuted the believers. Their answer was, "We don't know. The priest doesn't like them, and he told us to do it."

A ringleader of the persecution, a dentist named Marchot Callou, circulated the following report entitled, "The Barbalhan Crusade Against Protestantism:"

In the face of constant attempts by the Protestants, with headquarters in Juazeiro, to penetrate Barbalha at whatever cost, breaking indissoluble ties which hold together and defend the precious legacy of the Catholic faith transmitted to us by our forefathers, the Barbalhan, profoundly constrained to do so, decided to found, at an appropriate time, "The Barbalhan Crusade Against Protestantism."

The movement which spontaneously grew out of the soul of the people, had its beginning on the memorable night of March 31, in the Congressional Palace. There, united without class or political distinction, the brave crusaders waited anxiously for the calm and good word of Dr. Pius Sampaio, illustrious son of a traditional Barbalha family, a mainstay of our hundred years of life, lived wholly in the breast of the Holy Catholic Apostolic Roman church. The passionate speaker, after giving reasons for the movement of genuine Catholic action in the defense of the faith, presented the Most Reverend Vicar of the parish, Father Octavio Gurgel, who, with his help

the Most Reverend Father Agostinho and Father Carlos, were present because of a previous invitation which was sent to them by those who proposed the Crusade.

After the choice of the committee, various telegrams were read. These were addressed to the Most Excellent Bishop of Crato, to Governor Faustino de Albuquerque, to the chief of police, to the regional officer, to the President of the Republic and to the state and federal assemblies.

After the meeting of the Crusaders, to the sound of the National Anthem and with fervent acclamations, at the entrance to the city, the following sign was set up: "Barbalha Repudiates Protestantism;" and, on a building near-by: "Attention, Sir Protestants!!! St. Anthony's Barbalha is Already Evangelized." In truth, they did arrive late . . .

The Most Excellent Dr. Pius Sam-
paio of the Central Committee of the
"Barbalha Crusade Against the Prot-
estants" received the following tele-
gram from the Most Excellent Bishop
of Crato, Dom Francisco Pires:

"Deeply moved, I thank the signers of the telegram communicating the organization of the Crusade in defense of the Catholic faith and ask God to fortify with His greatest blessings the ties of religious unity, the inheritance of the Barbalhan family.

The Bishop of the Diocese"

Persecution of Protestants in Barbalha and other communities in Brazil continues today. This is not the result of uncurtailed enthusiasm of fanatical, uneducated natives. It is the result of the Roman Catholic teaching that error (any opposing belief) has no right with truth, Roman Catholicism in whole and alone, and that every means to suppress error is legitimate. The Roman Catholic Holy Office of the Inquisition in Rome has never been closed, and unless every American Protestant constantly defends his right to freedom by using that freedom to denounce undemocratic actions, the Roman Catholic Holy Office of the Inquisition with all its atrocities might become active in America.

AS ANOTHER CHRISTMAS SEASON APPROACHES, WE EXTEND TO ALL OUR READERS OUR VERY BEST WISHES FOR A HAPPY AND HOLY CHRISTMAS.

There are many of our Protestant brethren in Roman Catholic countries who will not be able to celebrate the birth of their Saviour as we will, and as they would like. We solicit your prayers for them, that our Saviour's presence may overshadow them and His brightness may lighten their pathway and His love may ease their heartache. Christ's Mission for the past 70 years has been protesting against the un-American and un-Christian aims and practices of the Roman Catholic Church. It has been a lighthouse, upholding and preserving the freedoms upon which this country was founded. We also solicit at this season your prayerful interest for the furtherance of our work.

Rejoice in the Lord alway, and again I say, rejoice.



We wish to take this opportunity to thank the many friends of Christ's Mission for their kind letters of sympathy and encouragement on our great loss in the passing of our beloved Executive Director, Leo H. Lehmann. It is not possible for us to personally answer each of you, although your continued interest in our work is a great source of comfort and strength to us. We publish these few letters, so our readers may share in the joy of the nationwide esteem rendered their friend, Leo. H. Lehman.

"THOUGH I never saw Dr. Lehmann face-to-face, I felt a very keen sense of friendship for him as well as great admiration for his wonderful character and the heroic stand he had taken in defense of the pure gospel. He was a source of untold comfort and assurance to me.

"The cause of Christ's Mission is very dear to my heart. What a marvelous work Dr. Lehmann did there. His name will live like that of Luther and others who fought the good fight and are with him now in glory."

—E. W.
Colorado

"JUST A WORD OF encouragement for the splendid work being performed by Christ's Mission. It has been an inspiration and strength in my spiritual experience to have known Dr. Lehmann and other members of our Mission. May the dear Lord make this and the coming year one long to be remembered for its manifold blessings."

—W. J. K.
Conn.

"IT JUST OCCURRED to me that a fine memorial to our departed Brother Lehmann, would be for every subscriber to THE CONVERTED CATHOLIC MAGAZINE to give a year's subscription to a relative or friend. In this way, we would double the number of people who read the Magazine.

"I doubt if anyone who ever had the privilege of knowing Dr. Lehmann could think of a memorial that would please him like 'doubling' the readers of the Magazine he loved so well."

—H. I. B.
New

[The editors can think of no more fitting tribute to Dr. Lehmann than this fine suggestion. The work of Christ's Mission in THE CONVERTED CATHOLIC MAGAZINE were Dr. Lehmann's very life, and their continued effectiveness his great concern. We welcome all such memorials.]

"I AM INDEED sorry to learn of the passing of Dr. Leo Herbert Lehmann. I have always considered him one of the great exponents of the Evangelical faith in this world. I join the many thousands of people who feel the loss of Dr. Lehmann. I am sure that our Lord and Saviour will bless his efforts and his comrades in this work, so that everything that he had been doing for God will be pushed forward in his memory and to the honor and glory of the Father."

—C. N.
Philippine Islands

"WHILE WE know that our Christian brother is with his Lord whom he loved and served so faithfully, we feel an awesome loss. We rejoice to know his labors and trials and human limitations are over, but certainly the cause of Protestantism is infinitely the poorer for his homegoing."

—B. S. S.
Virginia

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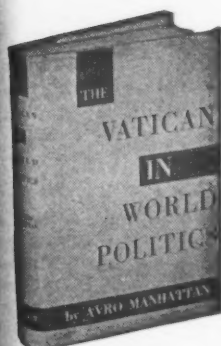
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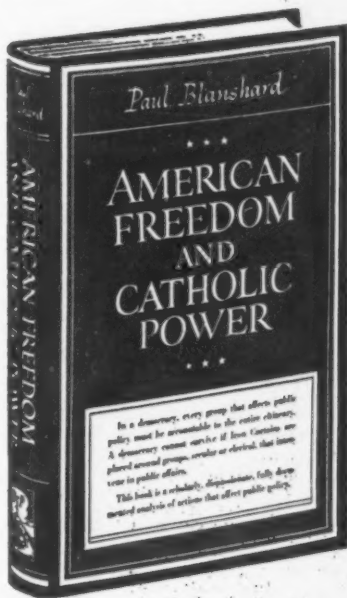
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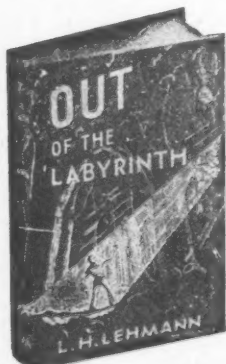
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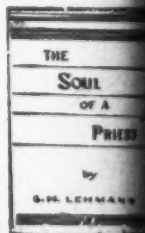
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